ARAMBE FLAME

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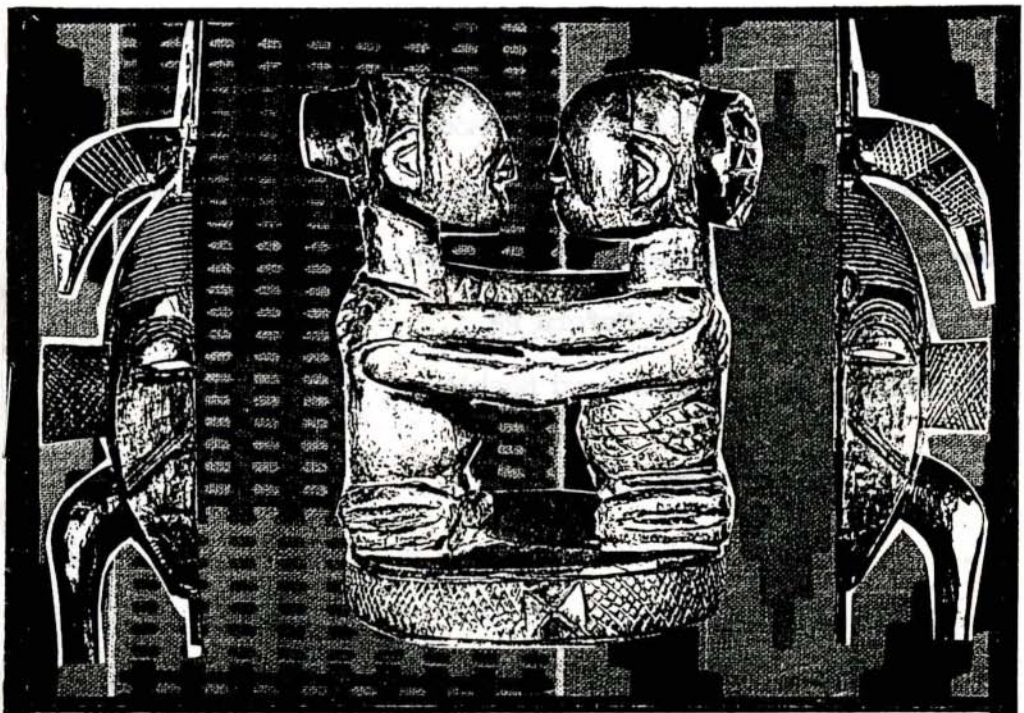

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenge in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

People from all over the world come to the United States to take advantage of the opportunites it offers and to experience the freedom that is allowed. Many of these people--lured by television programs beamed to their lands from here via satellite, by U.S.-published magazines and other print media stacked in news stands and so forth--get a picture in their minds of a U.S. that is a land of milk and honey. Africans from Africa, for example, see figures like Oprah Winfrey, Michael Jordan, et al on screen or on magazine covers, see Don King and his fat pockets and hear him talking about some "only in America"; and see and hear other Africans of U.S. birth who have made it big and say to themselves, "that must be the place to be." Of course, we Africans who are from here could warn them about the European-supremacist system in place; about injustice in the courts, in the work place, in the lending institutions, and so forth; about driving while African, walking while African, pulling out one's wallet before police while African; etc. But the fact is that, despite the systematic injustice we and other people of color in this country are subjected to, this is a land of freedom and opportunity.

The question is: what kind of freedom and what kind of opportunity. And what is the context in which this freedom and opportunity operate? The freedom and opportunity are based on what some historians have called "rugged individualism"--the same rugged individualism by which plantation owners were able to work our captive ancestors to death in order to get rich in the days of "King Cotton" and "King Tobacco"; the same rugged individualism by which "the West was tamed"(indigenous people/"Indians" run off and deceived out of their lands and nearly annihilated); the same rugged individualism by which the robber barons of the "industrial revolution" grew obscenely wealthy off the back-breaking labor of low-paid workers.

This was a freedom and opportunity founded on Europeans' belief in their superiority over people of color and their "God-given right" to rule and exploit their "inferiors"; on a dual principle of survival of the fittest and to the

victor goes the spoils; and set in a situation where Europeans with power insured that other Europeans were given the economic, political, para-military(police), and other tools by which they would be victors and collect the lion's share of the spoils.

This freedom and opportunity, and the contexts in which they existed, have evolved. We have moved in this country from the industrial age to the information age. Innovations in technology have made obsolete most of the kinds of labor that physically drove people to an early grave. Union successes in their struggles for higher wages and more humane working conditions brought better living conditions and higher economic standards of living. Civil and human-rights movements' social and political agitation brought into being laws that opened opportunities to Africans and other people of color that had previously been denied us. Other factors have contributed to the present-day situation.

Today, it is possible for some of us to start off with very little, financially, and parlay talents, skills, and/or creativity into financial prosperity in the world of sports or other entertainment, in the stock market, in the world of cyber-space, whatever. It is much more possible than it was, say, two generations ago. But despite the increased opportunites, the European-supremacist("racist") system is still in place. Europeans come out of their respective wombs with advantages that we don't have and face substantially fewer obstacles.

But it is not the unfairness of the freedom-and-opportunity playing field that represents the greatest danger to African people. It is not this that is most destructive to us. It is European values and the point to which they have evolved in this country that represent the greatest clear and present danger and are being most destructive to us. These amount to a sickness of culture and spirit that we contract just as if it were an infectious disease.

In U.S. society, greed and materialism rule. Many of those who are already living large and want to live larger are willing to do practically anything to do so. Doctors, nutritionists, and dieticians tell us that a large percentage of the U.S. population is either overweight or more

than just overweight--obese. And we are aware of the health problems that result from this. So are the people who produce the t.v. commercials that blatantly encourage us to pig out and then offer us other commercials for antacids, laxatives, and other products that will supposedly relieve our upset stomachs, ease heartburn, etc. Financial and credit advisors tell us that failure to spend within our means invites disaster to our households. We know this makes sense. So do the people who produce the commercials and print ads that rigorously invite us to buy things with plastic that we can't afford and/or don't need and then hit us with other commercials about companies ready to make more money off us by providing us with credit counseling or debt reorganization.

With the above, we're talking about a slick and sophisticated greed and materialism in which people with mad cash and out to make more of it are unblinkingly prepared to bring misery and ruin into people's lives. And what are they doing?--exercising their freedom and opportunity, while many of us, under their influence, exercise our freedom and opportunities to eat like pigs and endanger our health and go deeper and deeper into debt and risk the loss of whatever property we have and destruction of family harmony under the roof. As Africans living in a society where we're taught to de-value ourselves, we are probably more vulnerable to the lure of this madness than Europeans and, because of our lack of economic and political resources, can much less afford its consequences.

Let's move from television and other commercial media to doctors' offices, where, to quote some European comedian whose name I can't recall, "a young black boy can grow up to be a rich white woman." The comedian was doing an "only-in-America" routine and was talking about Michael Jackson. In these doctors' offices and operating rooms, men can go under the knife to become women(?); women can go under the knife to become men(?); women can get plastic bags full of goo implanted into their breasts to "enhance" them; men and women, many of who are too lazy to exercise and/or too undisciplined to stop eating so damned much, can get fat sucked out of them by what amounts to a vacuum-cleaner for people's insides; etc. There's even a European male, who's appeared on a number of talk and reality t.v.

shows recently, who's had his tongue split, "scales" tattooed on his body, and implants put into his face because he thinks he's a lizard trapped inside a human's body.

Surgery can be a very beneficial thing for people born with physical abnormalities or who have been in accidents that have caused them disfigurement or loss of limbs. But isn't there something sick--really sick--about a society that produces people who are so insecure and/or confused about who they are that they are willing, even glad, to spend big bucks to have plastic surgeons and other doctors mutilate their bodies to the extent that we witness in this country?

It's not only these people who are being modern-day Dr. Frankenstein's monsters who are signs of sickness. What about the Dr. Frankensteins who perform these procedures; the genetic scientists who are mixing animal and vegetable dna, who are cloning animals and working on the cloning of people; the chemists, nuclear scientists, and so forth who, in developing weapons of human destruction, don't believe "it's not not nice to fool with Mother Nature"? It's not that science hasn't been and can't cvontinue to be helpful to us but that the arrogance that is a part of the European-supremacist mentality("the white man has a god complex") may be putting us all at risk. These practitioners of medical and other science have the freedom and opportunites to experiment and make major bank off the results. We have the freedom an opportunities to suffer from the inevitable "mistakes."

Much of U.S. society/culture is diseased, and w contract the disease. We have freedom and opportunity. But in a society rooted in a European-supremacist mentality, materialism, individualism, and greed, this freedom and opportunity comes with a price. The Africans on the jury that found the European cops innocent of all charges in the murder of Amadou Diallo had the freedom and opportunity to pretend that "race" played no part in our brother's murder. African entertainers Chris Rock, Jamie Foxx, and others have the freedom and opportunity to use their comedy to promote images of African people as idiots and trivialize our struggles. Africans who want fast money have freedom

(Cont. on page 11)

FROM OTHER SOURCES

Research Center Harnesses Computer Technology In Fight Against Institutional Racism In Schools

..."Now a new CD-ROM created by the Applied Research Center's ERASE(Expose Racism and Advance School Excellence) Initiative--an organizer's research tool called 'Making the Grade: a Racial Justice Report Card'--allows organizers to confront institutional racism using the school's own data.

"Black parent Shakira Abdullah is a member of the Providence RI-based community organization, Direct Action for Rights & Equality(DARE). Two years ago, at a teacher's request, her son used a small utility knife to remove a diskette from a broken computer. For this, he was referred to the principal for violating 'zero tolerance' weapons rules and expelled just months short of graduating from high school...Her organization...used the Racial Justice Report Card to gather and analyze information from the school district, including suspensions and expulsions, teacher composition, and drop-out, graduation, and college-entry rates. Abdullah learned that, although African Americans made up 23 percent of the public school enrollment in Providence, they accounted for 39 percent of those suspended or expelled.

"In fact, the school district received failing marks in nearly every performance category, resulting in an 'F' grade. When DARE published the results, they got the attention of Providence's new superintendent and the local media...

"More than 20 organizations around the country are now using the Report Card. In Los Angeles, the African American Parent & Community Coalition for Educational Equity, Padres Por Unidad, and other parent groups formed a new coalition called the Equity Network to use the Report Card to promote racial equity in the schools. Indian People's Action(IPA) in Missoula, Montana, is using the Report Card to inform campaigns addressing racial disparities.

"The ERASE Initiative is compiling the data collected by

community-based organizations and will release a report on national trends in racism in schools this Spring...

-from "CD-ROM Helps Organizers Confront Institutional Racism," page 33, Spring COLORLINES(Oakland, CA.)

Hip-Hop Artists' Project to Fund Effort To Educate Youth About Dealings With Cops

..."Rawkus Entertainment artists Mos Def and Talib Kweli have solicited concerned members of the hip-hop community to address the tragic deaths of Amadou Diallo and Tyisha Miller. The response, notes Harry[Hard Hittin' Harry of Meridian Entertainment], created the much-talked-about 'Hip-Hop For Respect' recording project...The highly anticipated project hits stores March 14...Proceeds from the maxi-single will go to the Hip-Hop For Respect Foundation(HHFRF). HHFRF is a non-profit organization that, according to its spokespeople, believes that 'those who profit from the entertainment industry have a unique responsibility to play a leadership role in the communities where their fan base live, work and play'. The HHFRF is planning a high school tour in an effort to educate the youth of America on what and what not to do if stopped by the police. Information will also accompany the CD on how to react when faced by police..."

-from "Hip-Hop Shoots Back Against Police Brutality," page 22, Feb. 24-March 1 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

Pitfalls of Credit

"About 12,000 people responded to [a recent Freddie Mac National Consumer Credit Survey]. It found that 48 percent of Blacks have had bad credit records compared to 27 percent of Whites. At first glance, those numbers seem incredulous. But the survey defines 'bad credit' in the following ways: 1) You're 90 days late with a credit card payment within the past two years; 2) You were 30 days late on a payment more than once in the past two years; or 3) You filed bankruptcy or had a judgement or lien filed against you...

"Know that paying a bill two days after the due date, will

in many instances, be categorized as 30 days late. The credit rating will impact the interest you're charged on future loans, regardless of your income, because creditors look at how you pay bills.

"The Freddie Mac survey caused quite a stir. Black leaders pointed to high unemployment and the fact that many Blacks provide for extended family members. Our budgets are strained; therefore, we have a higher incidence of late payments and financial judgements. The Freddie Mac survey supported these concerns, noting that '82 percent of the respondents who had bad credit reported having a significant involuntary reduction in income within the past two years'..

"Generally, people have had bad credit because they don't understand what the criteria are...when you receive a credit card statement indicating the due date, it does not mean you have 30 days from that due date before you are considered late; in many instances--it's the day after the due date...

"Never reach for a credit card first...If you can't pay cash, that's a sign you should pass on that really great sales item. The deal could end up costing you five times more than what that sales item cost if you pay the minimum monthly amount on your card. Buying things on a revolving credit card is the most expensive form of borrowing..."

-from "Taking Stock: Creating Good Credit To The Race," page 20, March EMERGE(Washington, D.C.)

Centre In Cairo, Egypt Working To Preserve Nubian Culture

..."Following the construction of Aswan High Dam in 1960 the land of Nubia between Aswan in Egypt and the 4th cataract in Sudan(main area of Nubians) was the subject of flooding and inundation. Nubians were displaced and relocated in other areas in both Sudan and Egypt. Great Nubian monuments and historical sites were drowned and lost for good...

"The Nubian Studies and Documentation Centre is a scientific and academic oriented research facility, which will study,

document, supervise, teach, preserve, display, publish and disseminate all aspects of the Nubian culture; and will strive to enhance Nubian self-esteem and encourage the younger generations to delve into the richness of their culture. The Centre will be in direct contact with all Nubians in their homelands and in the Diaspora, as well as all scholars and students of Nubian studies. The Centre will build up and maintain direct links with all national and international institutions, universities, museums and galleries...

-from "Nubian Studies And Documentation Centre," pages 12 and 17, Winter/Spring ZAMANI! FREEDOM'S JOURNAL(Oakland, CA.)

Destruction Of Physical Evidence Of African Civilizations In Nile Valley Region

"...As I had expected when I returned to Egypt/Nubia in 1995, the temple carvings that were visible in November/December 1994 had disappeared in just eight months. The disappearance of these carvings is due mainly to the fact that much of Kemet(ancient Egypt) is currently under some level of 'conservation'. This so-called conservation work is being carried out by two main groups: European and American research teams, and Arabs working under the auspices of the Egyptian Supreme Council of Antiquities(formerly the Egyptian Antiquities Organization). In many cases, these two groups have not conserved the monuments by keeping them from further damage or loss, but rather they have permanently damaged and even deliberately destroyed images and inscriptions that have been in existence for thousands of years. Thus, the erosion of the monuments in recent years caused by the natural elements and the pressure of industrialization, urban growth, and agricultural development have been far outstripped by the deliberate destructive acts by European researchers and Arab workers and citizens.

"The wall surface of the great Karnak Temple of Egypt, for example, is literally being taken apart stone by stone as 'conservation' workers are removing dozens of pounds of rock and wall material every day and discarding them as debris. The rate of defacement and destruction of Karnak

and other temples is stunning...

"With a few crude strokes, these so-called 'restorers' and 'conservationists' are altering the facial features of relief images, defacing many temple scenes, and demolishing other scenes until they are almost unrecognizable...

"Many of the monuments now remaining in northern Nubia are the more recent temples built under foreign rule by Greeks and Romans, so that there are numerous images on these structures which represent European--not African--faces...

"The widespread damage to the temple images has allowed misinformed and misguided scholars to argue from the temple evidence that ancient Kemet was a multi-racial society and therefore belongs to the world's heritage and not necessarily to African history. There are probably about a millio tourists each year who visit Egypt and Nubia, and they get a totally false view of the identity of the builders of these great civilizations...

"Actually, many of the images which appear to look 'non-African' have undergone a racial make-over and look nothing like they did originally. These images have been crudely recarved by European[s] and Arab[s]..."

-from "The Vanishing Evidence Of Classical African Civilizations Part One: The Temple Evidence," pages 13-15, Winter/Spring ZAMANI

COMMUNITY NEWS

On Tuesday, February 15, we were graced with a visit by three members of the Jamaican-based reggae band, Culture. Brought in and their visit arranged by KZUM programmer, Carter VanPelt, Culture members--Joseph Hill, Albert Walker, and Telford Nelson--were in Lincoln as part of a U.S. concert tour, which included a performance at the Royal Grove Nite Club in Lincoln, where they went after their visit with us.

After Brother Hill made some remarks familiarizing us with the history of Culture and his own background, he and his fellow band members entered into discussion with our member-

Joseph Hill

Telford Nelson

These photos are from THE READER, a weekly newspaper published in Omaha, Nebraska.

ship. A number of subjects were dealt with, though our time was severely limited due to the brothers having to leave early for their Royal Grove concert.

We discussed religion and spirituality, the issue of self-determination, physical and mental imprisonment, etc. The brothers of Culture emphasized their belief that God is within the person, the importance of our operating according to the principle of collective self-determination, etc. One idea that the brothers spent time on was the matter of imprisonment--both the reality of the large numbers of African people in the U.S. who are physically locked up and how crucial it is for us, whether we're behind bars

and opportunity to sling crack cocaine and other poison to African people and kill Africans they believe are in their way. Africans who hold positions of authority in government agencies have freedom and opportunity to exercise their authority in the same ways as it is typically exercised by their European "moral" mentors/slave-masters.

Yes, this is definitely a land of freedom and opportunity. But as long as we allow others to direct our "freedom" and define the value of what we do with "opportunity," the already heavy price we pay will grow until we can no longer bear its burden.

-Editor

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COMMUNITY NEWS

or not, to make sure we aren't imprisoned mentally/psychologically. At one point, one of our members posed the question, "What do you think about America." The response was concise: "Guilty."

Though our session with Hill, Walker, and Nelson was brief, it was long enough for us to sense the love the brothers were putting out for us. We appreciate these brothers taking time to come out and visit with us and the work of Carter in again making it possible for us to be exposed to the reggae/Rasta component of African culture in the Americas.

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FROM OTHER SOURCES

Diallo Murder Generates Cooperation Between U.S.-Born Africans And Those From The Motherland

"African immigrants in the New York area have pledged to work with African-American leaders as they plan ways to fight for justice for slain Guinean immigrant Amadou Diallo.

"At a meeting of African-Americans in New York City and community and legislative leaders in Harlem Monday, the president of the United African Congress, Sidique Wai, said African immigrants would stand with their African-

American kin in their fight for justice.

"The meeting was convened under the auspices of the National Action Network, led by Rev. Al Sharpton, to consider measures to introduce legislation at local, state and federal levels to check acts of police brutality...

"In his message at the meeting, Wai, a Sierra Leonean, said African ambassadors in the United States will also join in the fight for justice.

"He urged Black legislators to understand that Africa is their continent and that Africans in the United States, whom he said number more than 3 million, would stand together with African-Americans to fight for justice.

"The chairman of the Black, Puerto Rican and Hispanic Caucus in the state assembly, Keith Wright, told the meeting they were planning to introduce a legislation to be known as the Amadou Diallo law, which outlines police reforms in New York State. The law would require all city police officers to reside in the city, entrench diversity training for police officers and remove the rule that allows officers not to speak about their actions 40 hours after the event.

"In a similar way, it was announced that a committee of the New York City Council is also considering legislative measures that will bring police conduct under control...

"A Black congressman, Gregory Meeks, announced that a legislation referred to as the 'Law Enforcement and Entegrity Act' was underway in the U.S. House of Representatives. The law would tackle, at a federal level, such problems as racial profiling, death in police custody and drug testing, among other issues..."

-from "Africans Vow To Stand Together In The Fight For Justice For Slain Diallo," page 3, March 16-22
N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

African Quilt-Making In The U.S.: What About The Colors?

..."Most writers praise the brightly colored quilt top configurations on the basis of style...Few, if any, have compared the bright colors of quilts to the attracting and arresting colors of the African-American bottle tree.

"The African belief is that the realm of the spirit is a realm of bright light, a place of intense reflections. Spirits are instinctively attracted to light. Historian Margaret Washington Creel explains in her book A Peculiar People that the Gullahs of the Sea Islands off the coast of Georgia and South Carolina believe in two spirit types--one good and the other troublesome. The good spirit is the heaven-bound spirit. The problem spirit is the 'trablin' spirit. The trablin' spirit is disquieted and roams the land where it once lived, disturbing all there. If the ends of branches of a dead tree are inserted into the neck of empty bottles, preferably blue ones, roaming spirits will be attracted to the bottles when the sun strikes, causing the glass to flash, to glitter. The roaming spirit will then be trapped inside the bottle and rendered harmless to the living. Some believe that the first rays of morning sun destroy the spirit inside...

"We were told on several occasions that different herbs and other objects were placed in the batting, the middle layer of the quilt, in order to give the quilt curative powers...

"We know from Thompson, Cheryl Plumer, and others that certain colors and color combinations are considered potent. The combination of red and white, for example, is said to represent the Yoruba god of the storm, Shango. Blue is thought to be a spiritual color. For the Mende and the Ibo, the combination of blue and white is thought to be protective..."

-from "The Fabric of Our Heritage," pages 17-21, Feb./March AMERICAN VISIONS (Washington, D.C.)

BACK IN TIME

At about 4:00 a.m. on Sunday, when most of the troops in the Ethiopian camp still slept, Menelik and Taitu were at divine services with Rases Mikael, Makonnen, and Wale. Menelik had in fact ordered camp to be struck on the morning of 2 March[1896]. His relief can be imagined when, at the beginning of the worship, "a courier from the outposts rushed up at full speed, and stopped in front of the Emperor." He reported that much noise had been heard but that it was still too dark to identify its source. "One had become so accustomed to similar alerts over the previous month that John Hoi[the Emperor] smiled, shrugged his shoulders, dismissed the messenger and continued worshipping." Whether God had motivated the Italian advance is not known, but after the arrival of four other runners, it became clear that the enemy was approaching in force. "He had marched all night, hoping to surprise us at the time when our soldier worshipped God. Many hesitated to believe [that the Italians could have] so much audacity but the multiplicity of couriers dispelled all doubts."

Menelik informed his generals of the impending attack and special trumpeters were ordered to sound the call to arms on instruments captured by Yohannes from the Egyptian imperialists in 1875-6. "Incredulous, the trumpeteers remained silent. Happily Makonnen...appeared. The assembly was sounded and carried out in an instant."...

Confidently, the troops rallied around the emperor and the flag. "Thee rising dawn animated this moving and grandiose scene of religious and warlike tumult. It was 5:30; the army got under way with the usual clamour."

From its encapments an Ethiopian army, variously estimated at between 80,000 and 110,000 moved out to meet an Italian force of 17,700 men, of whom 10,596 were Europeans and the remainder largely colonial regulars. As several thousand soldiers had to be used for support and to guard lines of communication at the rear base, General Baratieri's overall effectives were reduced to approximately 14,500. The Ethiopians attacked at 6:00 a.m. By 9:00 a.m. the outcome was obvious, and the Italian centre, under

Albertone, had been cracked, notwithstanding its artillery; by 12:00 Baratieri had sounded the retreat, and Menelik's army gave hot pursuit. "The machine guns of the Negus, the Wetterleys, the Martinis, the Remingtons [and], the Gras...[had done] their work of death."

The Italians paid dearly...In sum, as one recent writer states: "There were no Ethiopian prisoners of war, and the battlefield remained Ethiopian. The victory was complete...[Menelik's] protest [against imperialism] effective." A few days after the battle the Italians sbegan negotiations to end the war.

Source: *THE LIFE AND TIMES OF MENELIK II by Harold G. Marcus*

ANNOUNCEMENTS

CLIMBING THE WALLS, an independent quarterly magazine committed to publishing the work of prisoners, their family members, and people of conscience everywhere welcomes unsolicited art work and writing. POB 60677, Philadelphia PA, 19133.

Incarcerated Citizens Coalition (ICC) is a socio-political prisoners' rights advocacy organization designed to educate the public about the realities of prison life. It serves to create a collective and effective response to injustices suffered by prisoners. We will design projects and programs that are fitting to serve as assistance to the multi-dimensional needs of prisoners and their families. Box 201, Quakertown PA 18951.

The IT'S ABOUT TIME newsletter was created as a way to keep in contact with each other and other progressive elements in the community. We are in need of funding in order to expand the reach of the newsletter. Since our inception, the newsletter has always been free to former members of the BPP and their families. We would appreciate any donations to help with our expenses. We now have supporters who distribute the newsletter in Seattle, New Orleans, Houston, Los Angeles, and elsewhere. To contact us, write to: IT'S ABOUT TIME; P.O. Box

221100; Sacramento, CA.; 95822. Our e-mail is itsabouttime3@juno.com

The Racial Justice Report Card, as discussed in the "From Other Sources" section, can be downloaded from www.arc.org or obtained from ERASE, 510/653-3415.

KCBLR 91.1 FM will host a Radio Conference June 16-18. The purpose of this conference is for people to be able to take home recorded portions of the conference that can help other people anywhere on the globe to start their own radio station and to learn more about communication skills...Those with experience concerning equipment needed to start a Liberation Radio; those with programming skills and reporters/journalists interested in attending the conference and contributing their expertise please respond ASAP and include your area of expertise. You may reach us at 816-333-9814.

Matthew Stelly of the Triple One Neighborhood Association's Uhuru Sasa Research Institute is in the process of writing a history of north Omaha's African community. The name of the book is "A Legacy of Courage and Struggle: A History of North Omaha, Nebraska. What he needs from those in the community is access to any newspaper clippings, articles or information you might have about the "glory days of this community," letters from relatives, information on the packing houses and so on. Please contact Triple One's think tank, the Uhuru Sasa Research Institute at (402) 457-6641/6639 if you want to make a contribution. Oral histories are fine if you have insights about the history of this great area of the city.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Kafele

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Nkrumah

Olotu Eko(Education Chairman) - Mondo

Eleto(Administrative Chairman) - Baruti

Akapo(Treasurer) - Jelani

Akowe(Secretary) - Shaheed Khaleel Biko Hamza

Akewi(Librarian) - Jabari

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa